THE PACIFIC

VOL LXIV. SAN FRANCISCO AND BERKELEY, CAL., SEPTEMBER 9, 1914 No. 36

Pac Theo Sem Reading Room

THE MIRACLE OF LOVE.

Dear Friend! whose presence in the house,
  Whose gracious word benign,
Could once, at Cana's wedding feast,
  Change water into wine.

Come, visit us, and when dull work
  Grows weary, line on line . . .

Gay mirth shall deepen into joy,
  Earth's hopes shall grow divine,
When Jesus visits us, to turn
  Life's water into wine. . .

For when self-seeking turns to love,
  Which knows not mine and thine,
The miracle again is wrought,
  And water changed to wine.

—J. F. Clarke.

Pacific Theological Seminary

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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THE WAR AS SOME BRITONS VIEW IT

The Spectator, a great London journal, says: "We may warn Germans that we shall fight as we have never fought before in our history; and that if they think as there seems some indication that they do, that when we are tired of the war we may be induced to abandon our allies and make peace for ourselves, they are utterly mistaken. Whatever happens we shall not act thus. Having begun the war, we shall fight it through till we are either victors or else have been destroyed as a nation."

This, undoubtedly, represents general British sentiment, and there is reason for the belief that in general the British think their cause a just one.

The Spectator admits, however, that there are many who are saying privately, if not publicly, that German ruthlessness had its rise in British ruthlessness and that the Government should have taken a different course.

We have read with interest a communication in the British Congregationalist for August the 20th by the Rev. Leyton Richards, pastor of Bowden Congregational Church, in which there is criticism of the Government, and in which is the bold declaration that excuse for England's entrance as a belligerent cannot be laid against Germany's disregard of Belgium neutrality. Mr. Richards refers to the White Paper correspondence as showing plainly enough that " it was neither the neutrality of Belgium nor the integrity of the French colonies which was the real cause of the war." "Germany might have agreed to all our demands in these respects, but still we should have gone to war in the interests of that 'foul idol,' the balance of power."

Mr. Richards says further: "The policy of the balance of power has tragically failed; but already the Times and its Jingo satellites are making it clear that this same policy is to control the settlement after the war. The Church can insist, if only she will, that the Christian policy of the Brotherhood of Man must supersede the pagan policy of balance of power. It is the only practical politics in the long run, and there is no other conceivable guarantee of lasting peace. I fail altogether to follow the logic of the correspondents who argue in effect that we must now acquiesce in an evil thing because it is an accomplished fact; to me such acquiescence would be treason to the Prince of Peace. The war cannot be divorced from the policy that produced it, and that policy on the face of it is a cynical denial of Christ's plea for human Brotherhood."

Of course the moral sense of England was offended by this breach of faith on the part of Germany, as it has been in the United States, and rightly so; but England would have felt no more impelled to get in and whip Germany for it, by a war devastating alike to all combatants, than the United States has felt impelled, if she had not believed that Germany's triumph meant the endangering of the balance of power. One needs only to consult the pages of the British Reviews during recent years to see the plain truth of all this. In the Fortnightly Review for January 1913 it was said:

"The present grouping of the European powers is from the British point of view an ideal one. The perfect balancing of the two groups of states secures our peace and our predominance." Take notice of the expression, "our predominance!"

The writer of the article was considering the war which was imminent about that time between Germany and France, and said in that connection: "A serious change in the balance of power in Europe would be a matter of the greatest interest to this country. Hence, we had better prevent a war which, though pecuniarily profitable during a short time, might destroy the balance of power in Europe and compel us to enter the struggle."

Note the fact here that the writer of the foregoing, in a great British journal—and without protest too, by that journal; and so far as we know by no one at that time—suggests that a war which would be pecuniarly profitable be prevented only because it might disturb the balance of power.

It is not surprising that the British clergyman whom we have just now quoted should write of the balance of power as a " foul idol," and "a pagan policy."

It was only last winter that a British writer in one of their great journals put forth this unquestioned historical fact: "During three centuries the maintenance of the balance of power in Europe has been the guiding principle of British statesmanship. In defense of the European equilibrium Great Britain has fought all the great nations of Europe."

The same writer declares: "Great Britain's foreign policy is shaped not by choice, but by necessity. It is based upon self-interest, not upon sentiment." This, he justifies by the statement: "History teaches us that a state which has overthrown the balance of power in Europe will earlier or later attack Great Britain."

It was this fear, which not a few thought to be irrational, which led Lord Balfour to say in 1909 in great anxiety: "For the first time there is bordering on the North Sea, upon our own waters, a great Power that has got a capacity and looks as if it had the will to compete with us in point of actual numbers in respect to those great battleships." And the nation was urged not to dally with what was regarded as impending danger.

England's determination to maintain the balance of power may be likened in some particulars to a school

teacher who keeps back an apt and ready pupil because there are others who are duller and cannot keep the pace.

More fitting is a comparison with a teacher who would not instruct a pupil properly for fear that he might soon be supplanted by the pupil.

It would be unjust to England not to state that she argues that her foreign policy, her attitude as to the balance of power, has been with the welfare of all Europe in mind. One writer puts it thus: "Europe needs and British interests also need both a strong Germany and a strong France."

However, we are confident that future historians will when they apportion the blame for the war, lay some of it on England's determination to maintain at any and all hazard the balance of power. It is very difficult for the best and wisest to find the line between the interests of self and the interests of others. Not a few Englishmen are laying blame now on their Government. Bernard Shaw said in the London Daily News, after England had declared war: "Germany, with a hostile France on one side, and a hostile Russia on the other, is in a position so dangerous that we here in our secure island can form no conception of its intolerable tension. We have never considered this, and never allowed for it. By our blindness to it we have brought about the war. We have deliberately added to the strain by making a military and naval anti-German alliance with France without at the same time balancing its effect by assuring Germany that if she kept peace with France we would not help Russia against her, nor in the last resource allow Russia to advance her frontier westward. Is it to be wondered at that Potsdam militarism, with the chronic panic of militarism raised to desperation by the menace of Russia, France and England, made a wild attempt to cut its way out of the difficulty after a despairing appeal to us to let it fight one to two instead of one to three? Let us be just to Potsdam. It may serve Potsdam right that she frightened us all so much that we became incapable of realizing that our terror was nothing to hers. But if we had been true to civilization and kept our capital at home and our honor untarnished by squalid commercial adventures in the East, we should not have been frightened; and we should have controlled the situation and kept the European peace."

"This is not a time for idle recrimination; but it is a time for showing an intelligent and patriotic foreign policy—patriotic in the European as well as the insular sense, and that our Governments are too much under the thumb of the stock exchange to find it. History will not excuse us because, after making war inevitable, we run round at the last moment begging everybody not to make a disturbance, but come to London and be talked to kindly but firmly by Sir Edward Grey."

We recall Tolstoi's vision. It was Commercialism that was to start a conflagration in 1912-13, bringing soon great calamity and destruction. All Europe seemed to him to be in flames, and he heard lamentations on great battlefields.

As he lay in a trance Tolstoi saw floating on the sea of human fate the silhouette of a nude woman. He spoke of her as a super-Venus; the nations were rushing after her madly, each eager to attract her; but she only flirted with them. In her hair were diamonds and rubies; and, alluring and betwitching though she seemed, she poisoned all who fell victim to her charms.

Perhaps there never was a war in which each of the combatants did not think his the righteous side and worthy the victory. It is markedly so in this war.

It would be well for all, instead of declaring their cause a righteous one and praying to God for victory, to remember the words on the pages of Sacred Writ, "It shall not be well with the wicked."

"The mills of God grind slowly, but they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all."

DR. AKED ON THE EUROPEAN WAR

Naturally more people went to hear the Rev. Dr. Aked last Sunday evening than the auditorium could accommodate. Many stood through the service, as many as could get within hearing distance, and many others went away.

Dr. Aked began his address with those words of Ruskin concerning the three great kingdoms that had been set on thrones of power during the centuries—Tyre, Venice, and England. The first now merely a memory, the second only ruins; and the reminder by Ruskin that the third of it failed to read and heed the lessons of history might be led from higher eminence to greater downfall.

He remarked in the beginning of his address that it was not possible for one coming from any of the countries of the Old World to see the flag of his country unfurled without poignant emotion, but that from his lips would come no unkind words concerning any of the combatants—that he would speak as the representative of Him whose arms embrace men of all nations.

It was impossible, it was said, to magnify the horror which had fallen on a whole continent. Men who a few weeks ago had no unkind thought, no hatred in their hearts for each other, were now arrayed for mutual butchery. And all in all it means the wreck and ruin of things which men have been striving for through centuries. The awfulness of the poverty in the Old World was depicted. They who have lived only here have no realization of it. The nations were beginning to contest it and curb it. No state had been found rich enough to take care of the consequences of poverty. Therefore it must be prevented. But all that effort would be stopped now, and the misery would be increased and intensified a thousand fold. Science, culture, and all human progress would be blighted. Young men endowed with great and wonderful and unknown gifts for the world would be slaughtered on the battlefields, and for centuries the race would be poorer in every way because all Europe had been blowing brains out.

As he looked into the future Dr. Aked could see no end of the conflict until perhaps with all Europe plunging from calamity to calamity thrones would go down in revolution and anarchy revel over the continent. He hoped of course that the war would not be suffered to pursue what seemed now the inevitable course.

As for himself, he said, though an Englishman, he could not wish for triumph of one side over the other. "I can see no good but only evil in crushing the one to enthrone the other. I cannot contemplate German ascendency over Europe without fear. With Germany in possession of Holland and Belgium, in possession, also, as well might happen, of some part of the Scandinavian countries, the bulldog tenacity of the English, though it took fifty years, would hold on to the one purpose of a second conflict, when the seven seas would be dyed with blood.

"Neither can I contemplate the complete victory of the allies without horror. Then Russian autocracy would march to the North Sea and to the Mediterranean, and soon red hell would rage through Europe again as Great Britain turned her arms against the Czar. We may hope for the unhoped for and pray for the unexpected. For as far as reason goes the future is black as night."

The war was spoken of as one of fear. No cause for it. Nobody wanted it. Everybody disclaims responsibility for it. Nobody knows anything about the causes because there are no causes.

Quotations were read from articles by Bertram Russell, a relative of Earl Russell, once Premier, in which it was said: "Our diplomacy has not been guiltless."

And Philip Snowden, a member of parliament, with whom Dr. Aked had spent the last weeks of his vacation, was mentioned as having said again and again that Britain was under no obligation to go to the aid of France. Here come in those secret agreements concerning which even members of parliament can have no knowledge, and which the London Daily News since the outbreak of the war denounced as follows: "Can Europe ever again tolerate the appalling peril of secret diplomacy. Can we ever again play about on deck with sails and compasses, making our little laws and imagining that we are self-governing while down in the hold of our ship of state there is a powder magazine, the very existence of which we are not permitted to know. Secret diplomacy belongs to the traditions of autocratic and personal government; it has no place in a democratic world, and the example of the United States must become the model of the civilized world on this vital matter if Europe is to be free from menace in the future."

While speaking of the war as a war of fear Dr. Aked said things which warrant the inference that in his judgment Germany had more reason for fearing the Franco-Russian alliance than England had for fearing Germany.

And, though he did not actually say it, his words bear the inference that in the event of German victory the future had more to fear from the bulldog tenacity of the English to retrieve that which would be lost than from iron rule and aggression on the part of Germany But the two Germanys were presented, and autocracy and militarism feared and condemned.

In conclusion Dr. Aked dwelt on the the folly of vast armaments as the best way to preserve peace.

And finally, as he contemplated the conflict all in all, he said that it falsified all his hopes and beliefs. No one a few weeks ago could have brought him to believe that such a war could occur in this age of the world. He had thought that if even men were led to the battlefield they would there throw down their arms and embrace each other.

So far as Europe was concerned, Dr. Aked regarded it as "a ghastly failure of Christianity." With this horror hiding all things else, the thought, was that "Christianity might as well not have existed in Europe." And for all the influence Jesus Christ had exerted in Europe, with this damning horror as a climax, he might as well not have been born.

"Shall we, then, surrender our faith?" was the question. "I shall not. It is still possible to believe and love and hope." And all around the world are those whose lives of service for humanity, founded on the Matchless Life, are worth more than the lives of all the kings and kaisers who have ever lived.

WHAT THE WHITE PAPER CORRESPONDENCE DISCLOSES.

Elsewhere in The Pacific this week a London clergyman is quoted as having said that England would have gone to war with Germany even if Belgium neutrality had not been disregarded.

The White Paper correspondence shows that on the 31st of July Sir Edward Grey wrote in a letter to Sir F. Bertie, the British Ambassador at Paris, with reference to a French complaint that uncertainty as to British intervention was an encouraging element in Berlin:

"I said that it was quite wrong to suppose that we had left Germany under the impression that we would not intervene. I had refused overtures to promise that we should remain neutral. I had not only definitely declined to say that we would remain neutral, I had even gone so far this morning as to say to the German Ambassador that if France and Germany became involved in war we should be drawn into it."

In document 123, diplomatic correspondence, Sir Edward Grey says of his conversation with the German Ambassador:

"He asked me whether, if Germany gave a promise not to violate Belgium neutrality, we would engage to remain neutral.

"I replied that I could not say that; our hands were still free, and we were considering what our attitude should be. All I could say was that our attitude would be determined largely by public opinion here, and that the neutrality of Belgium would appeal very strongly to public opinion here. I did not think that we could give a promise of neutrality on that condition alone.

"The Ambassador pressed me as to whether I could not formulate conditions on which we would remain neutral. He even suggested that the integrity of France and her colonies might be guaranteed.

"I said that I felt obliged to refuse definitely any promrise to remain neutral on similar terms, and I could only say that we must keep our hands free."

Goaded to desperation by the situation, Russia, all the while mobilizing, confident that England, because of her determination to maintain the balance of power, would intervene in any event, Germany broke the treaty, attempted to move her troops through Belgium, and so there began what is likely to be the most awful war in the history of the world.

RUSSIA'S EARLY WAR MOVES.

A corespondent to the New York Times writes:

"Immediately after the assassination of the Austrian Archduke, Russia started warlike preparations. Middle of July last, the most important Russian newspaper, the Novoje Vremya, published a sensational article to the effect that Russia would be ready to completely crush Germany and Austria in 1916 and to establish a great Slav empire in Europe. Of course, this article was translated in German newspapers, and it goes without saying that it made a very deep impression in Germany and Austria. Germans asked themselves, 'Why should we oblige Russia by waiting another two years?' The Berliner Lokal Anzeiger wrote 'Rather have an end with terror than a terror without end.' On July 27 the great Russian liberal paper, the Retch, wrote that, if a great European war should break out, the cause would have to be laid at the doors of Novoye Vremya for their warlike article. As the Retch con-

tinued in agitating for peace, the newspaper was ordered suspended by the Russian Government. On July 29 last a council of the Russian Cabinet ministers decided for war and ordered a general mobilization of the Russian Army and Navy, (the only Russian minister who spoke for peace in this council was the Minister of Agriculture.) On July 25 I traveled from Helsingfors to Reval, where I saw the whole Russian fleet assembled. On July 29 I witnessed hostile demonstrations of a big Russian mob before shops and hotels owned by Germans and Austrians in Moscow. On July 30 Germany asked Russia to stop mobilizing, but Russia declined to do so. On August 1 a squadron of Russian Cossacks crossed the German boundary on the River Warthe."

DOES THE WAR MEAN THE FAILURE OF CHRISTIANITY?

It is not strange that this question has raised its viperous head to add its hiss to the perplexities and horrors of this dark hour. Waking from the dream of universal peace to find Europe plunged in a war more deadly than any that ever cursed

"The heathen heart that puts her trust
In reeking tube and iron shard,"

what wonder that men everywhere have been saying: "If this is the fruit of centuries of Christian culture, what is Christianity worth. Isn't it all a farce—the sooner recognized as such the better?"

The question would be a fair one—it must be admitted—if Christianity had had a fair field and a just representation. But two things should be remembered, First, that Europe has carried over the habit and traditions of warfare from an age-long pagan past. Christianity is a thing of yesterday compared with the long reign of war. She herself has been bound and hampered by her Hebrew heritage. Has not the hoarse cry, "Jehovah is the god of battles!" mingled with the gentle words of the Prince of Peace? Second, the Church has never yet given the world either the message or the example of pure and complete Christianity. A divided and warring church presenting a torn and meagre gospel affords no chance for the fruits of the gospel to manifest themselves. The result is a civilization at best but half-Christian and ready at any moment to lapse for a time into barbarism.

The failure is the failure, not of Christianity but of the Church, and the failure of men to respond even to such shreds of the Gospel as they have received.

The main fault of the church as revealed in the handwriting of this terrible hour has been in not presenting the social ideal of Christianity. It has allowed the spirit of nationalism to obscure and thwart its own ideal of a kingdom that embraces all mankind and a brotherliness that knows no racial or national barriers, but belongs to man as man. No one who knows anything of the church life of Germany can maintain that the Christian social ideal has been kept before the German people. Have France and Austria learned much of the social Gospel? As for Russia and the Balkan States—have they so much as heard of a Kingdom of God? The people of England know far more of such a kingdom—and are doubtless suffering in their own minds accordingly.

The lesson of the hour is the pressing need of a deeper sense of human brotherhood and the obligation that lies upon the church everywhere to give the world its hidden treasure of an ideal of a kingdom great enough to absorb all national loyalties and make humanity one. Nothing but that is powerful enough to put an end to racial bitterness, national jealousy and the ancient crime of war. The prudential and economic motives that we were assured would operate to prevent another great war have failed. The narrow Christianity of a church absorbed in its own ends has failed. But true Christianity, with its victorious ideal of a united humanity, can and will succeed.

JOHN WRIGHT BUCKHAM.

THE PRESIDENT OF THE UNIVERSITY OF CALIFORNIA ON THE EUROPEAN WAR

Last week, President Wheeler of the University of California spoke in the First Congregational Church of Oakland concerning the European War. He said in part:

"It is a perverse and wrong minded war. The people who are engaged in it are not sure what they are fighting about. Its alliances and classifications are unnatural and perverse. England and Germany for instance, should go together and not waste infeebling each other the strength which they sorely need to keep the map in order and give the life of European civilization permanency and justice. The two nations have been steadily coming together for the past sixteen months. This perverse war broke out so suddenly and irrationally that all the god work of these sixteen months was swept away with a flood.

"I suppose we are justified in expecting it should be a perverse war, seeing that it had its origin where Austria and the Balkans come together. That is the part of the world where legal fiction has so long predominated over reality that nothing but unnaturalness can be expected. **Just who are to blame for beginning the war and how the blame is to distributed can certainly not be determined now. After many decades when all the evidence has been collected history will assign its exalted verdict.** We are but just now coming to understand through the sifting of all the evidence precisely what was involved in the wars of the early part of the nineteenth century. It is a perverse war, furthermore, because it bears in itself but little promise of a speedy ending. It looks toward mutual exhaustion **The one faint hope is that England, when she sees how her action favors the policy of Russia** and leads Russia inevitably down through the Dardanelles, may turn **toward** peace. Sometime it must be clear to some one of contestants how stupid and unnatural the whole thing is.

"Nation after nation slipped into war as helplessly as logs slip over the Niagara into the chasm. Reason was so slight that chance predominated. The whole hodge-podge of occurences is rich in warning to us as a people against the dangers of alliances and even of treaties. Nations were pulled this way and that into arbitrary combinations by previous understandings. We have renewed reason to respect the wisdom of Washington, who warned us against entangling alliances and renewed reason to stand by our Monroe doctrine. Recently there have been people who have told us that doctrine was out of date. It may have to be broadened to include the great states of South America in the trusteeship, but it must remain as an assertion of America's desire to utilize the width of the Atlantic to keep her free from European entanglements.

"We see now vividly what these entanglements mean. We have further to learn that we cannot expect universal and wholesale peace in the world. Certainly we cannot expect to secure it by concatenations of treaties. Treaties

between states pair by pair have proved more a danger than a safeguard. What we need is an international clearing-house made up of eight or ten great nations who shall constitute a forum in whose presence every treaty shall be registered, so that treaties and understandings may become matters of the great whole world.

"It becomes us as a nation to heed the wise and notable word of President Wilson regarding our maintenances of neutrality. It is not likely to be an easy undertaking to maintain neutrality. We can see that by the petty incidents which have already arisen and threatened trouble. Greater ones may arise any day. As far as war is concerned we are a very impulsive people and a very belligerent people. The worst things about us is that we talk very good and seem to be bc in favor of peace when there is nothing happening, but we burst out into belligerency without warning.

"Americans are hypocrites—are fine hypocrites. We always have to remember with penitence our national folly whereby we allowed the sinking of the Maine to lead us into an entirely unnecessary war. The seat of militarism is not with officers of war departments but is in the people. Most of all are we warned to maintain a spirit of neutrality as the war reaches to our gates on the West. It can be with nothing short of a thrill of horror that we have seen the war back across Asia like an enormous lava stream and fall with a hiss into the waters of the Pacific.

Main Facts at the Back Ground of the War

"And now as to the main facts at the background of the war. In the first place it represents a period in European history characterized by the re-emergence of the sub-merged nations. The restoration of Norway to independence is a typical case. These nations are usually linguistic unities. Norway has not only asserted her independence but is now freeing herself from the language of Denmark and establishing a Norwegian standard of language for its laws and intercourse. Bohemia has insisted on having its own language used in its Universities at Prague and is emphasizing at every turn its separateness. Servia and Bulgaria have emerged from under the pall of Turkey and sought national boundaries that corresponded to their kinship and language. What has made Servia so dangerous to Austria is her tendency to gather herself all the Serbs and extend her boundaries to match the boundaries of Servian speech.

"Poland, though broken in three parts, remains true to language and customs and only awaits a fortunate day to re-assert her unity. The ambition of Ireland to have home rule is part and parcel of the same instinctive movement in European life. We have reached a war-like epoch in the history of the world and it is an epoch determined by racial readjustments at certain sensitive spots on the world's crust. The Balkans represent the most sensitive of all. As against the tremendous force of this inevitable tendency the cold form of legality as represented in the customary devices of arbitration is utterly hopeless. For the great overflow which arbitration cannot deal with the arbitrament of the sword is inevitable. In the place of petty arbitration the world must establish one central clearing house and one central policing of the world.

"The period to which this war belongs and of which it represents the climax dates from the end of 1908. The Young Turk movement gave Turkey a constitution which called Bosnia and Herzegovina into represtation in its parliament. These states, though nominally Turkish, had been placed under the care of Austria. Instant action was necessary. Austria took the risk and formally annexed these states. It was only through intervention at the last moment of the German Kaiser that war between Austria and Russia was prevented, but Russia never forgot. Austria's action had intruded itself into the field of Russia, whose chosen task it was to be the fatherly guardian of the Balkan states.

At the time of the annexation an agreement was entered into between Germany and Austria which took the form chiefly of an understanding between the Kaiser and the Archduke Ferdinand, heir to the Austrian throne. This understanding went deep. It involved the assurance that the death of theEmperor Franz Josef should not involve the partition of Austria. Austria undertook to represent Germany toward the southeast, the direction in which the advance of their commerce marked the future of Austria and Germany together.

"As regards the southeast there were two sides of the same shield. Austria agreed to build a fleet sufficient to hold the eastern Mediterranean. The Archduke Francis has mapped out for himself a perfectly self-consistent policy and had regarding it a perfect understanding with the Kaiser. The Archduke had determined that the slavic states which hitherto had been relegated to the background in Austrian affairs should be given their full place, thereby repressing Hungary. It was calculated to give Austria a standing with the Slavic States which would militate directly against Russia. His entire policy was anti-Russian. It of course, looked toward a gradual absorption of the Slavic States of the Balkans into the mass of Austria. The Slavs would thus be used as a check upon the Great Slavic Russia which loomed from the East.

"As a result of the war of Greece, Servia and Bulgaria against Turkey, Servia became too strong for Austria's interests. It looked as if she were accumulating herself into dimensions that would block Austria's movement toward the Aegean. Hence Austria's persistent jealousy of Servia. On the other hand, Bulgaria had by the same war, made herself too strong for the interests of Russia. Bulgaria looked upon Constantinople close at hand. When after the Turkish war, Bulgaria, Servia and Greece quarreled over their frontiers, Russia encouraged Bulgaria to fight, then left her in the lurch to be stripped by foes—they that had been her old friends.

"On June 28th the Archduke Francis Ferdinand was assassinated by a Servian boy nineteen years old. That boy disturbed the order of the world. The whole delicate adjustment involved in the understanding between the Kaiser and the Archduke fell in collapse. No wonder the Kaiser said 'an abyss opened before us." The Archduke Charles who succeeded Ferdinand, was of entirely different outlook and purpose. It was only a month after the assassination that Europe was well launched upon its great war. It came near it sixteen months before. In March, 1913, there were days in which no one knew when war might break out. The creation even temporarily of the little state of poor Albania staved off the issue. It was a pretty state in a poor place in the world, but there was just enough of it to save the balance for the movement.

"Austria would not let Servia issue forth upon the Adriatic and Albania represented the piece of land which intervened between her and the sea. The creation of Albania had been effected through an understanding between Germany and England. This understanding for a time tore

England away from France, which bitterly opposed the action, and for a time the triple entente was perceptibly weakened. This concurrence of Germany and England formed the basis for further understandings whihc proceeding during the following year drew Germany and England notably closer together, and on the days just preceeding the outbreak of the war their proximation was closer than at any time in recent decades.

"When the King of England was visiting the Kaiser in Berlin on the occasion of the marriage on June 13 of the Emperor's daughter, the Kaiser talked most earnestly to the King the one thing that lay closest to his heart, namely the Russian in danger. He presented to the King with great earnestness the danger which resided in England's relations to France—the danger that thereby England would be drawn into an unintentional support of the Russian policy. Russia was the semi-barbarism of northern Asia threatening to slowly overwhelm the fields of civilization in central Europe. The King had never heard the case stated so, nor seen the facts in that light and was hardly inclined to believe the dangers an immediate one or more than theoretical. All the more was the Kaiser insistent, in earnest, undoubtedly sincere.

"During the month before the outbreak of the war Germany could not have been impressed with the immediate danger of the situation. The Kaiser was having his outing in Norway. Things were moving, however, in France. Something had happened there—instead of beheading Poincare as an Imperialist, he was suddenly confirmed in power. The vehement Viviani leaped into the saddle as Premier. There were no longer any difficulties. The three year military service which has been so unpopular and threatened to be the undoing of Poincare suddenly seemed to have no opponents except the sturdy old Jean Jaures who went to his death by the hand of some wild man. Russia and France apparently saw the danger of the situation before Germany saw it.

"But all these things are things for history to weigh and apportion each man's responsibility to himself. Probably most of the occurences are as they appear on the surface. Europe drifted helplessly and pitifully into this pitiful war."

"THE DEVIL IN CAP AND GOWN."

This is the way a leading Presbyterian minister characterizes Professor Lucius Hopkins Miller of Princeton University because of an article by him in the Biblical World last March, in which he appears to question the Virgin Birth. We quote from the New York Times:

Disapproval among conservative Presbyterians of the liberal teachings of some professors at Presbyterian colleges came to a head on Friday, when there appeared at Stony Brook, L. I., where the Bible Conference of the Stony Brook Association of Presbyterian clergymen and laymen is being held, a pamphlet entitled "The Devil in Cap and Gown." The author of the booklet is the Rev. Dr. Ford C. Ottman, recently Secretary of the Board of Church Erection, and the devil referred to is the spirit animating the teachings of Lucius Hopkins Miller, Assistant Professor of Biblical Instruction in Princeton University.

The booklet appeared on sale at Stony Brook Friday morning, and at the noon meeting of the Bible Conference that day the matter was mentioned by the Rev. Dr. John F. Carson, pastor of the Central Presbyterian Church of Brooklyn, who referred to "the quibbling of self-labelled scholarship," and declared that for a teacher in a Christian university to undermine the faith of yuong people was the most dastardly of crimes. Much excitement was aroused at the conference both for and against the book, as it is understood that its object is to drive Prof. Miller and those who hold views similar to his from their chairs in religious colleges.

The particular teachings which Dr. Ottman attacks were contained in an article published recently in The Biblical World, in which the life of Jesus as related in the Gospels is treated from the historical and critical standpoint. Prof. Miller says that we do not know just when, where and under what circumstances He was born, but that He was probably the son of Joseph and Mary, and born in Nazareth. He says also that Jesus certainly performed acts of healing, chiefly on those who thought they were possessed by devils. Other events of the life of Christ which are treated from a rationalistic standpoint are the triumphal entry, the last supper, the crucifixion and the resurrection.

Mr. Miller is quoted further:

"Regarding his early environment (Christ's), we know that he had at least two sisters, and it is probable that he had learned the trade of his father, who was a master builder of Nazareth. It is only fair to assume that heredity and environmental forces imparted forms as well as content to Jesus' expanding thought, but they do not explain his exalted personality."

Dr. Ottman, in casting scorn upon the critical treatment of the Gospels, begins with the remark: "The human tube through which the gas is blown enables us to discriminate the 'assistant' from the devil." Dr. Ottman leaves it somewhat in doubt as to whether Prof. Miller is meant by the tube, but goes on to refer to him as "combining the mental faculties of Dr. Jekyl and Dr. Hyde," in that he accepts some statements in the Gospel but not all. Dr. Ottman is willing to admit that his antagonist is no tyro, no abecedarian, no tutor of propedeutics, no clodpoll, no tomnoddy. "He is a past master of induction and inference. From the steaming brainpan of his stewing wits there has been poured out a malodorous broth that is now on exhibition in the gallipot of the critical ecclesiologist." Prof. Miller is further referred to as a "Gamaliel of the Jersey sands," and his punishment is demanded in the following words:

"This professor, who knows so many things that are not so, and so few things that are so, ought to be given time and opportunity to look for another job. In his pursuit of natural inferences he has gone too far afield ever to get back in time for further usefulness in the chair for Biblical instruction. How much longer shall executive authority license and allow such a decoy duck to lure our boys into the muculent ooze of a freethinking, Bible-dishonoring, anti-Christian rationalism?"

A number of Presbyterian clergymen in this city received copies of the pamphlet by mail yesterday. It is said by some of them that there is nothing startlingly new or revolutionary in what Prof. Miller has been teaching, but others declare that whether it be new or not, it has no place in a Christian university. Dr. Ottman, in an appendix to his pamphlet, says that before publishing it he

sent to each of the trustees of Princeton University a copy of the offending article of the Biblical World and asked whether the particular trustee endorsed this teaching.

To many, he says— "possibly an overwhelming majority"—the views expressed by Prof. Miller are as obnoxious as to him. In view of the uncompromising demand for Prof. Miller's removal which the pamphlet contains it is anticipated that the heresy issue will be raised at Princeton in such a way as to bring out very sharply the difference between liberals and conservatives in the faculty and trustees.

THE NEW DEAN OF PACIFIC UNIVERSITY

Professor W. M. Proctor of Pacific University, Forest Grove, Oregon, was made dean of that educational institution recently. His training for this position is excellent. He spent one year at the University of Washington and four years at Whitman College, where he graduated with the Bachelor's degree in 1901. During his college course he made his expenses by work as secretary to President Penrose. His career in college was distinguished by both solid work and leadership in student affairs. He represented Whitman in four intercollegiate debates and in 1898 won the State Oratorical contest for his college. In his senior year he was editor-in-chief of his college paper, the Whitman Pioneer. Immediately after graduating from college Professor Proctor entered Chicago Theological Seminary, where he graduated with the B. D. degree in 1904. In 1906 he received from his alma mater the Master's Degree. After occupying several important pastorates he became deeply interested in educational work, and during the year 1909-10 he taught History and Economics in the Washington State Normal School at Cheney, where he came into close touch with modern educational methods and ideals. Since 1910 Dean Proctor has spent one year as Superintendent of Schools of Forest Grove, where the re-organization of the splendid new high school building is largely due to his foresight and energy; and for more than two years he has been head of the department of Education, and the past year has also taught subjects in the department of Social Science in Pacific University. His knowledge of the field in the Northwest, his broad educational training and his genial personality have enabled him to win many friends and new students for Pacific University and his influence has been felt during the past year in the work of re-organizing and broadening the educational work of the college. As chairman of the Faculty Committees on Classification and Courses, Student Conduct and College Extension, Dean Proctor's counsel has materially aided in the revision of the curriculum, in the modification of entrance requirements, the revision of student customs and in the development of the successful College Extension Lectures and classes.

AN OPINION BY THE MILITARY CORRESPONDENT OF THE LONDON TIMES.

"There is a great difference between the task of the Allies in the western and eastern theatre of war. In the west our task is stonewalling; that of the Russians is steamrolling.

"The situation in the west is such that only an extraordinary stroke of good fortune could give us a smashing victory and enable us to annihilate the foe. It is our business to keep our wicket up while Russia makes the runs. We must fight back if need be to the Atlantic ropes without allowing ourselves to be knocked out.

"Germany must have an aggressive victory to win, and it must be our endeavor to foil her in that object. The Russians have a most brilliant role in this war. Russia must reach Berlin within a couple of months. If at the end of that time our claws are still fast in the German armies in the west, and if Servia still has her teeth in Austria's back, then the strategical and political object of the war will be achieved."

OUR FOREIGN-BORN.

There were 13,515,886 people of foreign birth—14.7 per cent. of the total population—in the United States in April, 1910. All were whites, except 170,341, chiefly Japanese and Chinese.

The number of foreign-born white males more than twenty-one years old in 1910 was 6,646,817. Of these, 3,034,117 had been naturalized, 570,772 had "first papers" and 2,266,535 were aliens. Some of the nations and their representation in this country, male and female, are:

England	876,455
Scotland	261,034
Wales	82,479
Ireland	1,352,155
Germany	2.501,181
Belgium	49,397
Luxemburg	3,068
France	117,236
Switzerland	124,834
Portugal	57,623
Italy	1,343,070
Russia	1,602,752
Austria	1,174,924
Hungary	495,600
Bulgaria, Servia, Montenegro	21,451
Greece	101,264

The number of foreign-born white males over twenty-one years of age in the United States in 1910 was 6,646,817. Of these, 3,034,117 were naturalized, 570,772 had "first papers," 2,666,535 were aliens; and there were 775, 393 for whom the citizenship was not reported. The classification by citizenship and principal countries of birth of the majority of these 6,646,817 foreign-born white males over twenty-one years of age is as follows:

England	437,152
Scotland	133,116
Wales	43,054
Ireland	597,860
Germany	1,276,667
Netherlands	59,752
Belgium and Luxemburg	27,619
France	59,661
Switzerland	69,241
Portugal	28,693
Italy	712,812
Russia	737,120
Finland	70,716
Austria	609,347
Hungary	255,844
Bulgaria, Servia, Montenegro	17,524
Greece	74,975

The man of few words doesn't have to take so many of them back.

ANNUAL MEETING WOMAN'S BOARD OF MISSIONS.

The forty-first Annual meeting of the Woman's Board of the Pacific held in San Francisco September second was accounted by many the most successful meeting in the history of the organization. The attendance was excellent, four out of the six branches being represented, three of them by their presidents; the addresses were of high order; the presence of an unusual number of missionaries added great interest to the occasion and the financial and other reports of officers indicated increasing interest and encouraging results from the year's work.

The First Presbyterian Church not only kindly loaned its beautiful edifice for the meeting but its able pastor Dr. W. K. Gutherie who conducted the opening devotional service. This hearty welcome received a fitting response of appreciation from Mrs. R. B. Cherrington, the president.

Immediately following the opening business session reports were given from the branch presidents of Washington, Oregon, and Southern California. Mrs. R. S. Osgord of the Washington Branch presented a glowing report of the enthusiastic semi-annual meeting held in Seattle in April. The results of that meeting and of the special field work of Mrs Geo. A. Cowles were increased contributions of more than three hundred dollars over last year, the formation of interesting study classes, and a new impetus in general to Missionary education work.

Mrs. Walter Hoge, president of the Oregon Branch, reporeted interesting union meetings with the Home Mission societies. Renewed interest was awakened by the visits of Mrs. Cowles and Dr. Tallmon. She also reported pleasure taken by the ladies of the Branch by preparing and forwarding boxes to Brousa and South India.

The retirement from office of Mrs. J. H. Williams, the beloved and efficient president of the Southern Branch for so many years, whose service has been so large a source of the success of the work in Southern California, has brought a new worker to the front in her position, Mrs. Lash of Pasadena who was accorded a most hearty welcome. Mrs. Lash reported that the Southern Branch was keeping up its financial support, that it had ninety-two working auxiliaries including the Christian Endeavor societies, and was developing very encouraging educational work among the juniors. They were looking forward to a great Missionary education and efficiency campaign.

The report of Miss Richards, president of Northern California Branch, in her absence was presented by Miss Henrietta Brewer. "There has been more of light than of shade in the past years experience of the society. The regular meetings held every month but one in the year were full of delightful fellowship and inspiration. The three open meetings of the society were also of great interest; the June outing at Pittsburg afforded an opportunity of visiting one of the outlying churches whose welcome was hearty and cheering. The addresses of Miss Ledyard and Dr. Tallman made deep impressions."

Brief written reports were presented from the Branches in Utah and Idaho.

Mrs. F. F. Barbour, the recording secretary, presented a full and interesting report of the work of the year. She spoke of the final realization of the dream of the Board in securing permanent headquarters, through the indefatigable efforts of Mrs. E. A. Evans and of the satisfaction it had meant to the directors and their friends. She paid a high tribute to the work of the field secretary and announced that the directors had secured the services, without compensation of Miss Henrietta Brewer, recently returned from a three years tour of the world, to carry on the work in the home field; the work of the secretary of the Cradle Roll, Mrs. E. W. Piper, had been continued with her loving and efficient devotion; the superintendent of Missionary candidates, Mrs. R. C. Kirkwood, reported several applications but no funds available. Mrs. Barbour made a most earnest plea for prayer for the officers of the society on the first Wedneday of each month, the day of the regular meeting of the directors.

It was easy to understand after the admirable address of Mrs. Geo B. Cowles how her work as field secretary up and down the Coast had awakened an increased interest in every church she visited and how naturally that interest had resulted in increased contributions for the Board's work.

Mrs. Paul Raymond, the author of "The King's Business," gave a presentation of study plans. She expressed her pleasure in being among the rank and file of Missionary workers and especially emphasized the joy it gave her to mingle with those of all denominations where the work is so distinctly and completely one. "Some tasks," she said, "are too big for some churches, whole tasks not too big for all churches." She told us that this united study of Missions was born in the heart of a woman Congregationalist, Miss Abby Childs, that through the Missionary education movement over one million copies of Foreign text books had been sold. The fourteenth book is now coming out. The program of United study is aranged by a committe of twenty-eight, seven representing Home Mission societies, seven Foreign Mission Societies, seven Home Mission Council and seven from Foreign Mission Council.

Concerning the Missionary Congress to be held in connection with the Panama Exposition she reported progress during the year and a readjustment of plans which promise to work out succesfully. She announced the appointment on the committee of two Eastern ladies from the Home and Foreign societies whose names will give it a national reputation.

Following the address of Mrs. Raymond adjournment was taken for lunch; about two hundred women sat down to the tables daintily spread by the ladies of the church.

After an organ solo and a brief devotional service the treasurer's report was presented by Mrs. W. W. Ferrier. The statistical summaries show a gain in gifts for regular work of nearly twenty-five hundred dollars over last year, the total being fifteen thousand and twenty-four dollars. For special work the contributions show a decrease of twenty-nine hundred dollars, but this is accounted for by the very large gifts last year for the completion of the Doshisha building which were not reported this year. The total disbursements of the year exceed those of last by three hundred and sixty-eight dollars. There was hearty accord among the members with the ideal of the treasurer "that we should strive so earnestly and with such consecration that never again would the line appear in the treasurer's report which showed indebtedness to the American Board."

Before Mrs. E. R. Wagner, the Foreign secretary, made her annual report she referred to the appeal which she

made two years ago for a volunteer to go as missionary to Hawaii which was ansvered by Miss Alma Cook, the death of whose father, Rev. W. H. Cook has necessitated her return. She then repeated the appeal of two years ago for someone to fill this vacancy. Later in the session, though unannouced, it was known that a candidate had offered herself for this position.

Mrs. Wagner's report covering the different fields where representatives of the W. B. M. P. are at work was of unusual interest and given with unusual persuasiveness and power. Her closing appeal made a deep impression; referring to the sacrifice of the Christian Endeavor field secretary for Servia and the other Balkan countries who was obliged since the beginning of the war to leave his wife and four little children destitute and obey the command of his emperor to join the army and fight the very people to whom he had been carrying the message of the Prince of Peace. "Our sacrifice is so small, how can we mention it in the same connection? To put the first things first; not the club, but the missionary meeting; not the bargain counter or the fashion show, but such conferences as this; not the latest novel, but the Mission study class; to plan more systematically, that we can give ourselves freely, not grudgingly to this service; in short to live more simply that we may have time and strength and means to give."

"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know;
Grant us the purpose, ribbed and edged with steel,
To strike the blow.
Knowledge we ask not—knowledge thou hast sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed!"

Following her report the president asked all missionaries in the audience to come to the platform. Twelve responded, ten Foreign and two Home. They were introduced and Mr. Fei Chi Hao, lately from Paoting Fu spoke a few words of greeting. Dr. Brown, acting secretary of the American Board, offered prayer.

Mrs. W. R. Thorsen gave a brief but most effective address on the "True Spirit of Missions."

Miss Henrietta Brewer recounted her experiences and impressions in connection with her recent trip "From Kyoto to Brousa." She paid a fine tribute to the qualities and earnestness of the missionaries supported by the Woman's Board of Missions for the Pacific. The enthusiasm with which Miss Brewer returns and takes up the work of the Board leaves no doubt in the minds of anyone that her actual contact with missionaries in the field has deepened her conviction of the worth and the need of this great enterprise.

The inspiring address of Dr. Van Horn, balanced and sane, full of recognition of the duties we have to those all about us, was like a bugle call rallying all the Christian forces of America to the task of proclaiming the gospel of Peace to the whole earth. It stirred in his hearers new desires, deep and strong, which found fitting expression in the closing hymn—

"Take my life and let it be
Consecrated, Lord, to thee."

JENNIE C. TENNEY
Home Secretary.

AFTER THE WAR—WHAT?

Professor Irving Fisher of Yale University, noted economist, says that after the present war it will be realized more than ever before, that war is an anachronism; that there is no advantage in war even to the victor, and that the disadvantages are vastly greater than in by-gone times.

Some Probabilities

It is, of course, writes Professor Fisher, impossible to forecast what will actually happen to insure peace. It is only possible to point out some of the things which may happen.

As an example, let us suppose that Austria and Germany are crushed. In that case the Balkans may remain intact, as Austria could not seize any of them, and Russia may not find the necessary pretext. But Germany will lose Alsace and Lorraine and probably Rhenish Prussia, between the Rhine and Belgium. If the conquering allies follow the time-honored plan of dividing the spoils they may give Rhenish Prussia to Belgium and Alsace-Lorraine to France. But in that case Alsace-Lorraine will continue to be an apple of discord and Germany will plan to take her turn for revenge a few decades later.

If a higher statesmanship in the common interest of European nations has any voice, it will be raised in favor of making all this territory west of the Rhine into neutral ground. Alsace and Lorraine themselves would doubtless prefer a permanent neutrality to being the football of Franco-German wars. It would also be a salutary object lesson to greedy and revengeful nations if their allies should make it clean that greed and vengeance must play a minor part in a modern European war. They might be restricted to re-distributing colonial possessions and requiring money indemnities. If England and Russia should firmly refuse to allow France to take Alsace-Loraine and induce her to be content with getting away from Germany, it would naturally happen that in the future war would not be so alluring to either France or Germany. The territory might be given a neutrality such as was guaranteed by the great nations of Europe to Belgium, but it will be better not to risk again the violation of neutrality by having the new neutrality enforced. The enforcement of this neutrality might be secured by enlisting the co-operation of Belgium and Switzerland so as to form a neutral strip from north to south between Germany and France and set up a defensive army and fortifications like those of Belgium, but under the joint control of Belgium, Switzerland, and the proposed intervening States made out of Rhenish Prussia and Alsace-Lorraine.

A still better plan, if sufficient agreement could be secured, would be to use any territory taken from the vanquished nations—say Alsace-Lorraine—for setting up the first machinery of an international court and administration, and an international army under the joint control of all nations willing to participate. Let The Hague tribunal be moved from Holland to the new neutral territory, which would be governed jointly by a league of nations under treaty agreement. Alsace-Lorraine would thus serve as a sort of District of Columbia for a loose union of European States.

On this neutral ground in the heart of Europe would be kept a small international police to enforce, if need be, the decrees of the Court of Arbitration. The contracting nations would agree to submit all future disputes to this Court of Arbitration and to sanction the use of the inter-

national police to enforce the decrees of that court against any refractory member of the league. It should also be provided that the military forces of any of the members of the league should be subject to the call of the league when necessary to reinforce its strength.

With such a league each member would have a double restraint from attacking any other member. It would be restrained by its own promise to submit its grievences to arbitration, and, what is more essential, it would be restrained by the fact that to fight any other member would be to fight all other members. The uselessness of large standing armies would then be felt by each nation individually. If France and Germany were both members of this league should France any longer keep a large standing army? Not for defense against Germany, since England, Russia, Italy, Belgium, and other nations would have agreed through the league to assume that defense for her. Nor for offense, because these same nations would then turn against her. Moreover, she could not get Germany without first fighting her way across the neutral strip.

Prof. Muensterberg, taking the German point of view, has complained that England has made this contest an unequal one and that she ought to have left the two countries, France and Russia, to fight alone the two approximately equal foes, Germany and Austria. But in the plan here suggested such inequality would be the essential virtue. In fact the one way in which the present alignment may hasten peace lies in the inequality mentioned. If the combatants were evenly matched, like prize fighters in a ring, there would have to be numerous rounds before a knockout blow was deliverd. It might take years. But if now Germany and Austria should suffer a decisive defeat they would be likely to acknowledge the desperateness of their cause and sue for peace, simply because they saw the odds were against them.

The conquered nations might be forced to join the proposed league, or, better, if a sufficient number of other nations joined the league the conquered might be left outside in case they so prefered. Eventually they would be pretty certain to join of their own volition if the league fulfilled its functions. But even if they did not do so, the league would be big enough to keep peace.

The proposed league should be open to an enlargement of membership as other nations wished to put themselves under its protection. The league would be simple a great mutual war insurance company, and any nation that joined would do so because it would be both cheaper and more effectual to provide against war by paying small insurance premiums to a great league of peace rather than by maintaining a great army.

The league would be, in fact, a rudimentary supergovernment. But its powers would be limited to the one function of keping the peace unless by common consent the nations chose to add to those powers a supervision over other international affairs. No nation would lose anything except the right to fight other nations.

If the treaty of peace, when it comes cannot of itself include a definite programme for making the peace permanent, it may at least be found feasible to agree to call a conference at the Hague of the world's best jurists for the purpose of drafting the article of such a lasting treaty for submission subsequently to all Governments.

Perhaps the obstacles to such a programme are as yet insuperable. Very likely some better way can be found. But unless something constructive is done, something which cuts loose from the bondage to old precedents, the present war will have been utterly in vain. The same causes will continue to produce the same effects. The nations will again vie with each other to have the biggest armies and navies. The people will again have to carry an increasing burden of taxation and of military duty, and, recurring two or three times a century, will again come wars like the present to kill off the best and leave the worst in the population of Europe. Will not those in power have the wisdom, courage, and humanity to decide that this, first of such wars, must be also the last?

At any rate, while this territory war is in progress there is a golden opportunity for the Carnegie Foundation and other peace advocates to enlist the sympathy and the judgment of millions of neutrals, and later of the belligerents themselves, on the momentous question of how to protect from future destruction the treasures, physical and human, of Western civilization. Whatever eventuates must be preceded by well-considered plans, and it would not be surprising, if the right men thing out the right plans, that the long-cherished hopes of peace advocates may at least be realized and that this greatest of wars may prove but the precipitant of the greatest advance in construction policies which the world has even seen.

YOUR SHOE IS A WORLD-WIDE PRODUCT.

The following from The Boot and Shoe Recorder shows how we are dependent on the whole world for shoes:

Examine a man's high grade shoe, for instance, a shoe with patent leather wamp and dull leather on top. The wamp is made of Russian horsehide, tanned in the United States with bicromate of potash from Germany. The top is in all probability of goatskin, raised in South America, tanned in Philadelphia with gambier brought from the East Indies. Wool oil from Michigan renders it soft and pliable. The brilliance of the patent leather wasobtained by polishing with a composition containing lampblack and turpentine from North Carolina, linseed oil from Ohio, damer from New Zealand, couchone and asphalt from South America, wood naphta from Michigan, benzine from Pennsylvania, amber from the shores of the Baltic sea, sandarac from Africa, mastic from the island of Scio, Greece, flemi from Asia and Cuban lac.

The outer sole was furnished by the back of a Texas steer, bark from Tennessee tans it in Kentucky. The inner sole is made from the home tanned hide of Californian cattle. The lifts for the heel are made from the skin of the Calcutta buffalo of East India. The dextrine which holds them together came from Illinois cornfields, while the leather was partially preserved, before leaving India, with chenang.

The sole of heavy oak is stiched to the welt, the welt to the insole and upper, with linen thread spun in Scotland. This thread is lubricated and strengthened with wax made from rosin and tar extracted from the pines of North and South Carolina. The cement which holds the thread channel around the edge of the sole owes it origin to brazilian rubber tree sap. The leather for the box toe was hardened by shellac hailing in its rude state from Siam.

The Australian kangaroo furnished the hide for the tongue. The cork which keeps out moisture came from the cork oak tree of the Portugal forests. The bright polish of the sole is due to a coat of bayberry tallow made from the fruit of the Indian bay tree, mixed with native honey,

bee's wax and turpentine. Tragacanth from Persia cleaned the top and tongue.

The twill for the inside lining is made from cotton grown in Texas, woven in Massachusetts, stiffened in Philadelphia with paste from Kansas wheat flour. Thread spun from Sea Island cotton supplies the top stitching. The felt heel pads are made from the wool of Ohio sheep, felted in a New York town, distributed in Boston, glued to place with gum arabic from Egypt.

The shoe lace is from native cotton thread, colored with logwood from Yucatan, aniline blacks and other ingredients. Silk from China provides the maker with the tag on which is embroidered his name. Iron ore dug in Sweden supplies the nails which fasten heel and shoe together. A special steel, especially made for the purpose in Pittsburg, is used for the nails which hold the top layer on the heel. The lacing hooks and eylets were fashioned in Connecticut; a combination from the mines of Joplin and copper from the Lake Superior deposits of that metal providing their foundation material. Agatine, an ebony-like substance of eight distinct and separate constituents gathered in South America, Asia and the United States, covers and gives them their darkened gleam.

Among the Churches.

Los Angeles, West End.—At the communion service on Sept. 6 eight new members were received.

Compton.—The pastorate of the church in Compton is now vacant, Rev. George Wilson having resigned and gone east.

Los Angeles, Providence.—In the building campaign now being waged by Providence Church $1300 has already been pledged. The Church Extension Society has promised to aid in the purchase of a lot up to the sum of $1525, provided the church will raise $4000.

San Bernardino.—This church has called to its pastorate Rev. Henry B. Mowbray, formerly of Oakland, who has been associated for some time with Dan F. Bradley in Pilgrim Church in Cleveland, Ohio, where he has built up a Sunday School of over 1600 members. It is understood that his pastorate will begin about the middle of October.

Saratoga.—Rev C. S. Osgood, the popular and efficient minister of the Saratoga Church, closes his Chautauqua work in the East Sept. 11th and leaves for California the 12th. He will occupy his pulpit Sept. 20th. Mr. Osgood went East in June to fill a three months' engagement with the Pennsylvania Chautauqua Co. in the interest of the Panama Exposition. He writes that his summer has been very satisfactory and his work pleasant. Mrs. Osgood accompanied him.

San Francisco, First.—Dr. Aked begins again Wednesday evening of this week his lecturettes. This evening there will be a Question Box. The topics thus far announced are: September 16 — The accumulation of ignorance; September 23—That reminds me! September 30—Portals of the Past: their message to the Present; October 7—It happened to catch my eye; October 14—A study of limited lives; October 21—No admittance except on business—translated into American, "Keep out; this means you"; October 28—The reason why: Because.

Lemon Grove.—Upon returning from their vacation the pastor, Rev. C. N. Hand, and his family were given a reception by the members of the church, and as a token of their appreciation were presented with a fine clock. Mr. Hand has now been with the church over four years, and has led in the movement for the building of the present fine church building. In this time he has seen the membership grow from about 40 to over 100, and the influence of the church in the community grow in an even greater ratio. No more effective reply to those who bewail the passing of the country church could be found than in the Lemon Grove church.

Oakland, Myrtle Street.—Sunday was the anniversary of the opening of the Myrtle Street Church. At the morning service we received fourteen adults, ten of whom came in pairs as husband and wife, two as mother and son, and two related to others joining, as sister and daughter. It is our first experience of receiving in such large proportion the two heads of the household. In the evening we enjoyed a service of instrumental and vocal music, our own orchestra and choir furnishing excellent programs. Church well filled and our people enter third year in much better hope. Congratulatory letters were read by Mr. W. H. Morrison from Dr. Van Horn, Edville A. Roys, Charles L. Mears, Albert W. Palmer and our neighboring Presbyterian pastor, Henry Quickenden.

Oakland, Plymouth.—Arrangements have been made for the Rev. Dr. Gladden to preach the sermon at the dedication of the new building in the afternoon of Sunday, October 18.—Professor Henry Morse Stephens of the University of California begins on Friday evening of this week a series of lectures on "The Eastern Question." Dates and topics as follows: Sept. 11, "The Eastern Question in the Roman Empire"; Sept. 25, "The Eastern Question in the Early Middle Ages"; Oct. 9, "The Germans and the Slavs in the Middle Ages"; Oct. 23, "The Eastern Question in the later Middle Ages"; Nov. 6, "The Eastern Question in the Sixteenth Century"; Nov. 20, "The Eastern Question in the Seventeenth Century"; Jan. 15, "Peter the Great and the Creation of Modern Russia 1682-1725. The Expansion of Russia"; Jan. 29, "The Partition of Poland"; Feb. 12th, "Napoleon and the Eastern Question"; Feb. 26th, "The Eastern Question from 1815 to 1833"; March 12, "The Crimean War 1854-1856"; March 26, "The Eastern Question from 1856 to 1878. The Balkan States."

KERN ASSOCIATION.

The churches of Kern county have always been more or less of a problem to the Home Missionary authorities, because of the shifting nature of the population, due to ebb and flow of the oil industry. But a new day seems to be dawning for Congregationalism in the county, as a number of new openings have presented themselves in agricultural sections, where there is promise of greater stability. One of these openings is Bear Mountain, ten miles from Edison and 20 miles southeast of Bakersfield, where a church has recently been organized. This is a new colony, made up of fruit growers and farmers. At the present time the pulpit of the new church is being supplied by Rev. P. H. Ralph, pastor of Pilgrim Church in East Bakersfield.

Another excellent work is that being done by Rev. C.

L. Knight, who has been at Panama less than a year, and who serves also the church at Greenfield, and preaching stations at Ordena and Fairview. The work at Oil Center has been taken up by Mr. J. E. Berry, who has been one of the secretaries of the Y. M. C. A. in Los Angeles. He will have charge also of the new work at Waits. Very excellent work is also being done at Maricopa, where Rev. F. C. Reid has added about fifteen members recently to the church under his care.

Much credit for the reorganization and strengthening of the Kern County work is due the Conference Missionary, Rev. E. Ellsworth Smith, who has spent several months in hard work in this field.

NOTES AND PERSONALS.

The Rev. H. H. Wikoff went to Washington this week in the interests of the Church Building Society.

A Missionary Conference for church workers of all denominations will be held in the First Church of Oakland October 6th-9th. It is under the direction of the Missionary Education Movement.

Mr. Palmer of Plymouth Church, Oakland, has been preaching a series of Sunday morning sermons on "Personal Religion in the Light of Modern Thought." The last in the series will be given next Sunday on "Religion and Personal Efficiency." The evening sermon will be based on Andrew D. White's "Record of Seventy Years of Service," as told in his autobiography.

We commend the Emmanuel Health Movement lectures now being given in Oakland and Berkeley by Mr. Henry T. Plant. There are classes on Monday and Tuesday evenings at Plymouth Center, and on Thursday evenings in the First Congregational Church of Berkeley. These classes are well attended, and persons in attendance speak highly of the instruction given.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the address will be by Miss Marie Brehm, a woman of national reputation as a temperance worker, long a field worker for the Woman's Christian Temperance Union and of late the temperance representative of the Presbyterian Church in the United States. She will speak concerning the movement for prohibition in California. An invitation is extended to all who may wish to attend to do so. Meeting in Native Sons' building on Mason near Post at 11 a. m.

Next Sunday evening Dr. Aked will speak on "Cliffs Which Have Been Rent Asunder." The sermon is suggested by the European war. An announcement on last Sunday's calendar had in connection these lines from Coleridge:

"They stood aloof, the scars remaining,
Like cliffs which had been rent asunder;
A dreary sea now flows between.
But neither heat, nor frost, nor thunder
Shall wholly do away, I ween,
The marks of that which once hath been."

A PUGET SOUND CONGREGATIONAL CHAUTAUQUA.

This will be held at Fauntleroy Church and on the nearby grounds of Mr. L. J. Colman on Saturday, September 12. Program as follows:

Subjects.

1. "Is the Church in Any Sense an Institutional Church?"
2. "The Pastoral Ideal, What Kind of a Pastor and What Kind of Pastoral Services Does the Church Wish?"
3. "Do We Desire to Develop a Boy's Department and a Girl's Department Under the Direction of a Trained and Paid Worker?"
4. "Do We Desire to Introduce a Comprehensive System of Religious Education?"
5. "What Evangelistic Work Does the Church Wish to Do This Coming Year?"
6. "Can There Be a Real Co-ordination of Societies and Forces in Our Church; and How Can It Be Brought About?"
7. "What Will Plymouth Do Toward Helping to Co-ordinate the Denominational Work of the City of Seattle; Would She Adjust Her Work to This End?"
8. "What is the Budget for 1914-15 to Be? How Raised?"
9. "What Is the Benevolence Budget to Be?" How Raised?"
10. The "Every Member Canvass."
11. "How to Reach the Young Men Who Attend the Services and Who Are Connected with the Y. M. C. A.? Also the Young Women?"
12. "The Church's Greatest Asset: Her Young People. What Do the Young People Desire the Church to Do for Them, More Than Is Now Being Done?"

The Home.

WHO IS MY FRIEND?

Charles L. Frazer

He is my friend, who sees the little good
That in me is, and grants a motive just;
And if I falter his the hand that would
Be reached to lift me with a grasp of trust;
He is my friend.
He is my friend who knows my faults and yet
Walks by my side when other friends depart;
My grivous failures he would fain forget,
My virtues cherish in his inmost heart;
He is my friend.
He is my friend who reckoneth not the cost,
When on a sea of trouble I am lost;
Through storm and surf he sees my lifted hand,
And set my feet upon the shining sand;
He is my friend.
—Highland, Cal.

THE ART OF SUGGESTING

Tact, diplomacy and management are terms for various phases of the same quality, the quality of accomplishing peacefully and pleasantly what might cause rebellion and friction. As a lubricant of the domestic machinery it should be ranked with politeness, and necessary to all home diplomacy is the art of suggesting. It is especially to be cultivated by mothers, and is quite likely to prove useful to husbands and wives. It is invaluable in social matters, and even finds a place in church and Sunday school management. Advertisers understand the value of suggestion when they print, "Have you any of the following symptoms? etc., etc., etc. If so, you should lose no time in trying etc., etc., etc." Thousands who are perfectly well, but not busy enough to be sure of it, read these advertisements, ponder

and purchase. Politicians have a hundred little ways of using the power of suggestion in accomplishing their ends, and it is in constant use by lawyers and all who make it their business to influence the opinions and acts of others.

There seems no reason why what is often used for unlawful, selfish, or commercial purposes should not be studied for the good of the home.

The child who is shut in by illness or inclement weather does not need to be told what to do at every step—that would make him too dependent; but when his interest flags, and before he passes into restlessness and irritablity, it is a good time to say, "You have not played dominoes lately, have you?" or, "If you wish, you may play with the dominoes." When the mother says, "Get the dominoes and play with them," or "Why don't you play dominoes?" there are about nine chances out of ten that the reply will be—"O, I don't want to! They are not any fun."

It is queer, too, how a pleasant little implication, or a mild taunt, will arouse the latent energy of a growing boy. "With all that muscle I believe you could fill my wood box in five minutes," is likely to be matched with, "Do it in four! See if I don't" And when a father says, "I would send you after the cows if you were old enough," it is a very queer boy who thinks himself too young to be trusted. Not that the children should grow up without knowing what it is to fill the wood box or fetch the cows when told to do so, but there are many days when for special reasons it seems a burden, or before the work habit has become fixed, when the art of suggesting is indispensable.

A boy whose worst fault was lying, and who also was excessively proud of the style in which his people lived, got his first real determination to stop lying from hearing his mother say, "It makes no difference how rich or handsome or clever a man is, if people cannot believe him they say:'O that's only young Jones. You can't believe a word he says.' " For two days he gave no sign of having taken it in, and then he began a series of artful questions which showed the drift of his thought. He never forgot what he gained from the suggestion, and although his first struggles to be truthful were inspired by a poor motive, they were far better than indifference, and higher motives came later.

Of all the many ways in which suggestion may be made to influence the life of a child, none is more potent than the frequent expression of belief in his uprightness. The honor system in college examinations should teach us much in regard to our treatment of children, and the expression of faith in them should begin early. The faith should be of a bracing kind, however,. It does not brace a boy to have his mother remark that "Johnny would never want to do such horrid things," when Johnny may even then be longing with all his might to do them. What does arouse him to manly struggles is to have his mother put her hand on his shoulder and say: "Why, how tall you are! You will be a man before we know it, and a good man, too, I expect. Every day helps decide what sort of a man you will be, so every day must be as good as you can make it. Some boys forget that, and think they can be lazy and mean and really bad, and then grow into the sort of men whom people love and respect. That is where they make a mistake, isn't it? For you and I know that a fellow has to begin fighting temptation long before he is grown up, if he means to amount to anything."

Husbands need to study this art. Too many pride themselves upon "always being perfectly frank." If Mrs. A. does not like Mrs. B. and has not her taste in dress, it seldom improves matters to have Mrs. A. say, "Why don't you comb your hair as Mrs. B. combs hers?" Whereas, If he says, "I think it would be much more becoming to you than to Mrs. B. if you were to arrange your hair in that fashion," the result is quite different.

The art of suggestion would seem to lie in not saying point-blank what one has in mind, but in saying something which shall induce the listener to think it for himself, so gaining the right ideas and also the happy sense of having originated them. Then they are his indeed, and not easily forgotten. The truth, is however, that a certain amount of unselfishness and modesty is required of the competent suggester. He receives no credit as the originator of plans, and he must never claim it afterward. It is usually said of him, "Things always come his way without any effort on his part. It is queer what luck some people have in that way."

The best school teachers are those who induce thought in their pupils; the best Sunday school workers are those who, with a wide margin or knowledge, are yet willing to be merely suggesters when possible, leading their pupils to do their own thinking; the best story-tellers are those who do not find it necessary to mention the moral at the end of the tale; and the best and most lovable members of society are those whose suggestions are all of good, never of evil, who scatter light and sweetness wherever they go, by imputing high motives rather than low, and being willing to sacrifice their own reputation for brilliant conversation by stimulating others with their questions.

—Elanor Davids.

THE JOURNEY

I think of death as some delightful journey
That I shall take when all my tasks are done.
Though life has given me a heaping measure
Of all best gifts, and many a cup of pleasure,
Still better things await me further on.

This little earth is such a merry planet,
The distances beyond it so supreme,
I have no doubt that all the mighty spaces
Between us and the stars are filled with faces
More beautiful than any artist's dream.

I like to think that I shall yet behold them,
When from this waiting-room my soul has soared.
Earth is a wayside station, where we wander,
Until from out the silent darkness yonder
Death swings his lantern and cries, "All aboard!"

I think death's train sweeps through the solar system
And passes suns and moons that dwarf our own,
And close beside us we shall find our dearest,
The spirit friends on earth we held the nearest,
And in the shining distance God's great throne.

Whatever disappointments may befall me
In plans or pleasures in this world of doubt,
I know that life at worst can but delay me,
But no malicious fate has power to stay me
From that grand journey on the Great Death route.

—Ella Wheeler Wilcox.

It isn't enough for the healthy man to choose his food carefully. He also chews it carefully.

For The Children.

THE EXCUSE.

"If the air were only softer,"
Said the Bird.
"If the air were only softer,
I could fly with grace and ease.
I could live above the trees,
If the air were only softer."

"If the earth were only harder,"
Said the Ox.
If the earth were only harder."
I could walk without a slip,
I could pull without a whip,
If the earth were only harder."

"If the sea were only deeper,"
Said the Fish.
If the sea were only deeper,
I could swim without a care,
I could dive beneath the air,
If the sea were only deeper."

"If the world were only wiser,"
Said the Man.
I could win and dare to do,
I could make my dreams come true,
If the world were only wiser."

—H. N. Casson.

THE LITTLE BIRDS' MISTAKE.

Gertrude S. Tracy

Once there were four little birds whose home was a nest low down in the grass and clover. They were very young indeed, and had never seen anything of the great round world, except the fringe of grass around their nests and the blue sky over head, so they knew nothing of its sights and wonders except what was told them by the old birds and the insects who sometimes stopped to talk with them as they flitted by.

One night, when the father bird was twittering of all he had seen during the day, there was a note of sadness in his voice. He said the fields were dry and thirsty, and the flowers by the roadside were faint for lack of rain.

"What is the rain?" asked the little ones, for in all the ten days of their lives they had known nothing but the bright warm sunshine.

The old birds thought for a moment before they answered. Then they said, "It is like the dew, only it does not come in that still soft way. It falls from the clouds, in a thousand, thousand little streams, all rushing down together."

"How beautiful the rain must be!" twittered the little birds. "When will it come?"

"Oh," said the father bird, "That is for the One who sends it to say. He sets the time."

"Who sends it, and where is He?" asked the little birds.

"The One who sends the sunshine is the One who sends the rain," replied the father. "We have never seen Him, though we have been high up among the clouds and far into the woods, but we have felt that He was near us all the time. We have always been sure of that."

Then the little birds could not ask any more questions, for with this the father spread his wings, and soaring up, sang such a happy song that they could only listen and be still. . .

After that came a long hot week, and the grass around the nest began to wither. Day by day the little birds watched its fading color, and felt the hot breath of the wind. Then, looking up,they wished the rain would come, but still the sun shown brightly and the clouds rolled high and white across the sky.

One day something happened while the old birds were away; something which seemed to the young ones very strange and wonderful. A little girl passed by their nest, while they were talking sadly of the rain which would not come. She had been watering the flowers in her garden, and looking across the fence had seen a bunch of tall red lillies nodding in the grass outside. They seemed to nod at her, so, with the watering pot in her hand, she went to gather them, bending the grass and daises with her soft, white dress, and scattering a little shower of drops as she tripped along.

The little birds saw her, and felt the cool, fresh spray. "The rain has come at last, and the rain giver is walking in our meadow!" they said to each other with a flutter of joy.

All at once the little girl saw them and bent above their nest with a smile. She did not touch the birds, she did not even speak, for fear of frightening them, but she stood there looking down, with eyes so full of love that it seemed as if she would draw them all into her very heart. Then she turned and was gone again, like the clouds that sail over the sky. . .

An hour later, when the old birds came home, the young one almost flew from the nest to meet them, they were so full of joy.

"We have seen the One that sends the rain!" they cried. "Oh, if you had only been here too!"

The old birds paused above them with quivering wings. They had known wonderful things to happen in the world, but this was more wonderful than any. "Oh happy, happy children!" was all they could say.

But when they knew all, when they had heard about the little shower, and how it fell from something which the gentle stranger carried in her hand, they understood everything, and knew that their children had made a mistake.

"Oh, foolish little ones," they said, "That was not the rain giver whom you saw. It was only one of His other children, almost as young and helpless as you are. And that is not the way He sends the rain. There is no measure with Him. He fills the clouds with water and they pour it freely over all the fields. We must wait a little longer. Some day it will surely come."

There was a silence for a minute. Then the young birds said in a sorrowful voice, "He waits long! What if He should forget to send the rain at all?".

"Oh, foolish little ones," the father said again, "He made the world, and He has kept it fresh and fair through all these years. Why should we fear to wait His time?"

The young birds hung their heads, for they knew they had made a greater mistake now than they made at first.

"We will wait," they murmured softly, and the old birds

answered, "Yes, and we will sing while we wait, for we know the world is His and He is good."

That night, while the mother bird sat brooding on the nest, the rain came, and in the cool sweet morning, when the little ones awoke, through the last shining shower they saw a rainbow in the sky. Then, in the beauty and gladness of it all, they spread their wings, and fluttering from the grass and clover, joined in the song that all the world was singing, a song of trust and joy.

THE ACCOUNTING.

"I gave the church with a golden spire;
I gave the chimes and I paid the choir;
Still you account me an infidel."
"Before I judge you," the warder said,
"How much did you take?"

"I gave a school for the groping blind;
I gave a college for womankind;
I gave an arch in the public square,
I gave a palace of paintings rare;
My givings mount to the million mark"—
"How much did you take?"

"I gave a home for the halt and lame;
I gave a fund for the fight on shame;
I gave a statue, I gave a hall;
I gave a charity hospital;
I gave a theatre, set apart
Down the years to the cause of art"—
"How much did you take?"

"I gave that the struggling poor might know;
I gave that the wise might wiser grow,
I gave that the ancient truth might stand
And the love of the beautiful fill the land.
Freely I gave, and I gave with a will"—
But the warder patiently answered still:
"How much did you take?"

When a man loses his heart, his head has to do double work.

Even when she is engaged a girl shouldn't have too many strings to her beau.

The mere pinch of poverty shouldnt worry, a woman who has worn tight shoes al her life.

Some people love peace to such an extent that they would be wiling to fight for it.

Some people believe in contrasts, but no man can have a light heart and a dark brown taste at the same time.

Envy is the feeling that prompts us to think the things that make life worth living are the things other people have.

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